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stituent of the Pentateuch. In its present shape it has been compiled by post-exilic priests and cannot be earlier than the time of Ezra, while it received additions at even later dates.

The Law of Holiness belongs to the time of Ezekiel. Deuteronomy is the law which Hilkiah, the high priest of Jerusalem, professes to have found in the Temple in the eighteenth year of Josiah, 621 B. C.

The Ten Commandments, which are inserted in the twentieth chapter of Exodus, are a later addition which cannot be older than the Priests' Code, for it refers to the six days of creation (as well as the institution of the Sabbath) in the sense in which they were understood in the post-exilic days. While the materials for the creation story are drawn from Babylonian stories, the conception of its having been completed in six days is a Jewish interpretation and decidedly un-Babylonian. While the Ten Commandments are of comparatively late origin their source is as yet unknown, and we have nothing that could throw any light on their author, origin, or circumstances of formulation.

The similarity of Hebrew legislation to the Code of Hammurabi is remarkable. The Book of the Covenant for instance begins like the Code of Hammurabi. It is supposed to have been given by Yahveh under impressive circumstances. Both legislations presuppose three estates. The Babylonians know of the freemen, the slaves, and an intermediate class of inhabitants called *Mash-en-kak*, which later corresponds to the Hebrew *Ger*, translated in the English version "stranger," and meaning a sojourner or client who did not enjoy the right of citizenship, yet stood under the protection of the law. In the Book of the Covenant this sojourner or *Ger* shall not be wronged or oppressed. He is simply recommended to mercy. In Deuteronomy he is still a mere object of pity, while the Book of the Covenant directs that the flesh torn by wild animals should be given to the dogs to be eaten. The more humane Deuteronomist allows it to be given to the *Ger*. The time of the Priests' Code, however, is sufficiently advanced to recognise the rights of the *Ger*, and it provides that there shall be one law for both the *Ger* and the freeborn Israelite.

THE PSYCHOLOGY OF CHILD DEVELOPMENT, with an Introduction by John Dewey. By *Irving King*, sometime Fellow of Philosophy in the University of Chicago. Instructor in Psychology and History of Education in Pratt Institute. Chicago: The University of Chicago Press, 1903. Pages, xxi, 265.

The author is aware of the fact that child study has fallen into disrepute, and he partly seeks the cause of it in the unscientific fashion of "an out-of-date psychology, which dealt with 'powers' rather than the life as a whole." He offers in his book a help to the teacher, and the drift of the book may

be characterised in his own words. In summing up the first four chapters he says on page 71:

"The upshot of the inquiry thus far is this: The newly born infant is at least able to make certain movements. Whether it is conscious or not is purely hypothetical. We know at least that it moves, and that these movements are responses to stimuli of various kinds. Most of its movements are unco-ordinated. There are, however, simple reflexes, and we have chosen to confine the term to those movements which are the result of simple inherited co-ordinations of muscles and neural tracts."

And further down near the end of the book he condenses in the following sentences the immediate pedagogical bearings of his genetic treatment:

"There are two points that have come out in the body of our discussion, about which it will be convenient to center our practical deductions. About these two points the whole psychology of elementary education, in particular, centers. The first point is the undifferentiated character of the child's experience. The second is the imperfect organisation of his experience with reference to the social whole within which he lives. In other words, the first point gives us the organisation of the child; the second, the organisation of his world.

"There is a third point of great importance, but it is one common to the psychology of the adult as well as of the child. It is this: Differentiations in experience occur with reference to the necessities of action. This has been one of our most fundamental propositions, but it is not a deduction from child psychology alone. The modifications of adult experience occur after the same fashion, and it is from this point of view that we have maintained that adult psychology should be studied. But the first two points are the pre-eminent contributions of genetic psychology to elementary school work."

EDUCATIONAL PSYCHOLOGY. By *Edward L. Thorndike*, Adjunct Professor of Genetic Psychology in Teachers College, Columbia University. New York: Lemcke & Buechner, 1903. Pp. vii, 177.

The author, an expert in educational psychology, offers us in this book an insight into the methods and ideals of his science, the importance of which no one will contradict. "What we think and what we do about education is certainly influenced by our opinions about such matters as individual differences in children, inborn traits, heredity, sex differences, the specialisation of mental abilities, their inter-relations, the relation between them and physical endowments, normal mental growth, its periodicities, and the method of action and relative importance of various environmental influences. For instance, schemes for individual instruction and for different rates of promotion are undertaken largely because of certain beliefs concerning the prevalence and amount of differences in mental capacity; the conduct of at least